

What are we doing?
Paralyzed by Fear?

NEW PARTNERS

[Ec 43]

Wichita Falls
Crawford lectures

My theme for the two days of this distinguished lectureship, the
THEME: Signs of Hope for Missions in a Trampled World.

III. The Sign of the New Partners

To summarize what I said yesterday in the first two sermonic lectures:

- ① The first sign is "The Sign of the Treasure in the Pot". "We have this treasure in earthen vessels," said Paul. Christ in his Church, "the hope of glory". And the lesson was "Don't give up the Church". My illustrations were from Korea.
- ② The second sign was "The Sign of the Opening Doors". "Behold I have set before you an open door," wrote John in the Book of Revelation. My illustration was Communist China. And the lesson, "Don't give up the Mission".

This now, the third sign I want to set before you is "The Sign of the New Partners". My illustrations are the churches of the third world. My text could be Paul's phrase in his letter to the Philippians, chapter 1, verse 5, "I thank my God... for your partnership in the gospel from the first day until now." And the lesson for a 20th century world mission is this: Don't try to do it alone.

All my life the Christian church has been vulnerable to the charge that first Islam (the Mohammedans), and then the communists levelled against it with deadly effectiveness: ~~They~~ "Christianity is the white man's religion! It doesn't belong in Africa; it doesn't belong in Asia."

Forty years ago Islam was telling Africa: Islam is black; Africa is black; Africa and Islam belong together. And for awhile back then, even the most optimistic experts were predicting that in our generation would go Mohammedan. Forty years ago the communists were telling Asia, "Christianity is the religious arm of white colonialism. Don't let it into Asia." And

(2)

we watched helplessly as Asia's largest nation - the largest in the world - China threw out the Christians and turned communist. While at the same time the second largest nation in the world, India - also an Asian nation - threw out ^{British} white colonialism, turned ~~it~~ independent, and Hindu and increasingly hostile to Christian missions.

Just how significant a defeat this was for Christian world mission in these last forty years can be measured by a remarkable statistical fact that is not well known. The population of that second largest country in Asia - not ~~the~~ even the largest, only the second largest Asian country - the population of India alone is almost as great as the ~~combined~~ populations of ~~the~~ two whole continents, Africa and Latin America combined. When India and China turned against the ~~Christian~~ expanding ~~mission~~ world mission of the Christian church - the prophets of doom quite correctly and pessimistically pointed out that ~~we~~ Christians ~~we~~ were losing more than $\frac{1}{3}$ and closer to half of ~~the entire~~ all the people in the world.

That was ^{some} 40 years ago. Christianity was the "white man's religion" - and the propaganda value of that phrase, used pejoratively ~~we~~ seemed to be a deathblow to Christian mission.

But strangely unnoticed by the world, in the mystery of God's providence, a startling change was taking place. A history-bending change. Sometime in 1982, for the first time in more than 1200 years, the dominant color of the global Christian church changed from white to something darker.

There is a chart in the new World Christian Encyclopedia that lists the percentages of Christians in the world by their color, from 30 AD, to ~~2000~~ 2000, extrapolating today's percentages into the next fourteen years.

In 30 AD 95% of the world's Xns were tan, only 5% white.

In 1900 AD, the percentages were almost completely reversed: 81% white, ~~19%~~ 5% tan, with new colors added - black, brown + yellow.

In 1982 - for the first time white Xns were less than 50%, and the fastest growing color was black, with brown + yellow not far behind.
white 49%; black 18.5%; brown 11%; tan 11%, yellow 7%. (1982).

Think what this means for the world Xn mission. (p. 14, 13 of Austin let. #1).

EC43
CHURCHES OF THE THIRD WORLD
Mr. Moffett

INTRODUCTION

The title of this course is CHURCHES OF THE THIRD WORLD. I am not entirely happy with the term "third world", but it is the most common designation now for that part of the world, east and south, which is to be distinguished from "the west" and largely the north, that is, the industrialized nations of the "first world" (Europe and North America), and the "second world" (the communist bloc). You will easily think of exceptions and objections to such a categorization, but it is roughly what we think of when the newspapers and the United Nations talk of the "third world": Asia, Africa and Latin America.

But the course is about the Churches of the third world. It is about what Archbishop Temple some years ago, in a famous speech given at his enthronement as the Archbishop of Canterbury, called "the great new fact of our" age. I quote it regularly in the introductory course on mission and ecumenics, but it belongs also inseparably in any introduction to a course on the churches of the third world. I make no apology for repeating it for it highlights the global importance as well as the significance in Christian mission of the rise of what he called the "younger churches" and what we now more often call the "churches of the third world".

This is what William Temple said at Canterbury. The year was 1942, and the clouds of war were rolling over Europe:

"The world," he said, "is learning its helplessness apart from God though not yet is it on any great scale turning to Him for direction or for strength... rather is it towards more intense and fiercer competition, conflict and war between larger and ever larger concentrations of power..."

"But there is another side to the picture. As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship, interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world fellowship has arisen; it is the great new fact of our era..."

(The Church Looks Forward, p.1-3)

What makes it a new fact is that the spreading growth and vitality of the churches of the third world have in the 20th century for the first time in 2,000 years made Christianity a truly universal faith. For the first time in history there is now no single nation in the world without at least a handful of Christians in it. There are still a few small countries which have never had an organized church. And there are some larger ones like North Korea which once had a church in every city but where now not one single organized church remains, so far as we know. But only two countries in the world, according to the World Christian Encyclopedia (pp. 800f.) have no organized church, and in both countries there are isolated, perhaps hidden Christians. Those two are North Korea (pop. 18 million) and Mongolia (pop. 1 million). Some would now add Albania (pop. almost 3 million).

At the end of World War II, in 1945, two-thirds of all Korea's Christians were in the north. Today there is no record of an organized, recognized church there, though one may soon be allowed. Mongolia was entered by Roman Catholic missionaries in the 13th century, 600 years ago, and by Nestorian missionaries even before that, but when the Protestant missionary James Gilmour entered Mongolia in 1871 he could find no believers there, and when he left 21 years later after incredible hardships and heroic labors there were still no Mongolian Christians. He had worked for 21 years without a single baptism. (p. 495). As for Albania, the Eastern Orthodox Church seems to have survived the oppressions of the world's cruelest communist regime, but is under harsh and rigid control. There are no Protestants to report, though for a short while a Baptist pastor managed to gather a group of about 20 converts together. The last three Roman Catholic bishops disappeared without a trace in 1977. (p. 135).

All the other countries of the world, however, have an organized church. The church at last has circled the globe and however inadequately has "proclaimed the gospel to every nation". We shall later have to take another look at that. The Bible doesn't quite say "every nation". What Jesus commanded it to do in the Great Commission was "make disciples of panta ta ethne" (πάντα τὰ ἔθνη) which could be more accurately translated "make disciples of every ethnic group" which is quite different and should rid us of the comfortable notion that the church's global task of evangelism, to say nothing of its broader responsibilities, is still unfinished. India, for example, is one nation, but it has 3000 ethnic groups. (McGavran, Ethnic Realities, p. 18)

What Is the Third World? ~~But~~ Before we look more closely at the churches, let me return for a moment to the question with which we started. What is the "third world"? I said I wasn't too happy with the term. Why? Primarily because it doesn't quite fit. I am going to use it because the alternatives are even more awkward. "Two-thirds world"? That's what some people call it, and if you think only in numbers it's reasonably accurate. But it's clumsy, and the world is made up of more than numbers. "Lafricasia"? That's even clumsier, although a great missiologist, Donald McGavran likes to use it, and it does at least describe what we usually mean: Latin America, Africa and Asia, as the "third world". So for want of a better term, I will use "third world",

remembering that "third" in the dictionary doesn't necessary mean less than first or second, or not as important as first and second. One of the dictionary meanings of "third" is simply "one of three", and that is how I will use it.

So what is this "third world"? Ten years ago or more when the term "third world" was fairly new and becoming increasingly popular, the news magazine U.S. News and World Report (March 31, 1975) tried to explain to its readers what "third world" really means. It listed seven characteristics which make the "third world" what it is, and those seven are worth repeating. The article said that 1) the "third world" is not an organization; 2) in numbers of people it is a majority of the world's population; 3) it is economically poor; 4) it is emotionally convinced that it has been cheated by the rich; 5) geographically, in general it is the southern half of the earth; 6) racially, it is the darker-skinned peoples of the world; and 7) politically, it tries hard and rather unsuccessfully to be neutral in the worldwide power struggle that divides the first world from the second world, the democracies from the communists. Let me elaborate a little on these seven points, which are more true than false but never altogether true nor altogether false.

1. Is the third world unorganized? Yes. There is no overall alliance of third world nations. Their only global forum of international communication is the United Nations, which is why the UN is very precious to them, and why so many are desperately dismayed by its decline. Did you see in this week's papers that the Gen. Secretary of the UN, Secretary General Javier Perez de Cuellar of Peru, was so pessimistic about the UN's future that like Winston Churchill who declared he was not about to preside over the dissolution of the British Empire, he (Perez de Cuellar) said "I don't see any reason why I should preside over the collapse of [the United Nations]. I don't have to..die with my ship". To the big nations the UN seems unrealistically in the control of little nations without power; and to the little nations, the UN doesn't seem to be able to help them when they most need help, as Mrs. Aquino quite rightly and pointedly noted yesterday. But where would the third world have a world forum for its views without the UN? It's their only structure with a global voice.

2. Is the third world the world of the majority? Yes. It really is the "two-thirds world" in numbers of people. If you doubt that, look at the population of the continents. The third world's Asia has 60% of all the people in the world; the first world's North America has only 6%. It is the population factor that is the third world's only realistic claim to global power. It is what enables it to dominate discussion in the UN, much to the annoyance of the first and second worlds. But population has only a fragile hold on power. Population is as much a minus as a plus in today's tragically overpopulated world.

But that is to describe the "third world" purely in economic and geographic terms, which isn't quite enough. Ten years ago or more, when the term "third world" was increasingly being used, the U.S. News and World Report (March 31, 1975) tried to explain to its ^{inquiring} readers what "third world" really means. After pointing out first that "it's not an organization in any formal sense", "... it doesn't even have a membership roll", the magazine listed seven characteristics of what was being called the "third world" which are worth repeating.

1. Numbers. It is not a minority. It came to the world's notice when the United Nations suddenly found that the so-called "third world", in numbers of people, at least, and number of nations, was third after the first and second worlds but first. And Christians have just discovered that this is true not only of people and nations, but of Christians and churches, the "third" world is first.

EC43
CHURCHES OF THE THIRD WORLD
Mr. Moffett

Introduction

The title of this course is CHURCHES OF THE THIRD WORLD.. I am not entirely happy with the term "third world", but it is the most common designation now for that part of the world, east and south, which is to be distinguished from "the west", or the industrialized nations of the "first world" (Europe and North America), and the "second world" (the communist bloc). The third world, then, is roughly Asia, Africa and Latin America.

see p. 2 > But the course is about the churches of the third world. It is about what Archbishop Temple some years ago, in a famous speech given at his enthronement as Archbishop of Canterbury, called "the great new fact of our" age. I quote it regularly in the introductory course on mission and ecumenics, but it belongs inseparably in any introduction to a course on third world churches, and I make not apology for repeating it, for it highlights the global importance as well as the significance in Christian mission of the rise of what he called "the younger churches", and what we now more often call "the churches of the third world."

This is what Archbishop William Temple said at Canterbury. The year was 1942, and the clouds of war were rolling over Europe.

"The world", he said, "is learning its helplessness apart from God though not yet is it on any great scale turning to Him for direction or for strength... rather is it towards more intense and fiercer competition, conflict and war between larger and ever larger cocentrations of power..."

"But there is another side to the picture. As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. Neither the missionaries nor those who sent them out were aiming at the creation of a world-wide fellowship interpenetrating the nations, bridging the gulfs between them, and supplying the promise of a check to their rivalries. The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen; it is the great new fact of our era..." (The Church Looks Forward, pp. 1-3)

What makes it ~~now~~ a new fact is that the ~~growth~~ of speeding growth and vitality of the churches of the third world have in the 20th century for the first time in 2,000 years made Christianity a truly universal faith. For the first time in history there is no single nation in the world without at least a handful of Christians in it. There are still a few small countries which have never had an organized church, and some larger ones, like North Korea, where ~~there~~ ^{there were} were once churches in every city but ^{where now} not one single organized church is left, so far as we know. There are only ~~three~~ 2

countries in ~~the world~~ - the world, acc. to the World In ~~the~~ Enc. (pp. 800-801)

in which ~~there~~ is ~~none~~ - no organized Christian Chrch - North Korea (with

a pop. of (10,000,000), Mongolia (1,197,600) ^{some add -} and Albania (2,531,000).

North Korea - at end of WWII (1945) ^{Korea} 3/4 of all ~~who~~ were in N.K.; today no record in N.K.; 10 m. in S. Korea.

Albania - Orthodox Ch. survives under rigid control.

RC - last 3 bps. disappeared without trace in 1977 (p. 135)

In 1971 only 14 RC priests left alive; 12 in conc. camp; 2 in hiding).

Mongolia - 1871 - James G. Thompson (LMS). 21 yrs. later his work ends with not single baptism. (p. 495)

All other countries of the world have an organized chrch. The chrch at last has circled the globe, and in one sense, at least ^{in a widespread way,} "proclaimed the gospel to every nation." ^{the third world, at last, has a third world chrch in almost every part of it.} But the Bible doesn't say "every nation." What Jesus said in the Great Commission was ^{about every ethnic group} "make disciples of $\pi\acute{\alpha}\nu\tau\alpha\ \tau\acute{\alpha}\ \xi\theta\nu\eta$ ", which could probably be more properly translated "make disciples of every ethnic group", which is something different. =

But for the time being, - at least in the first segment of this course, I want to think of the ~~third~~ world, and world ~~as "nations"~~ in ~~three~~ the third-world segment of it, in terms of three categories: ① Color, ② Nation and ③ Development.

The UN (and World Christian Encyclopedia) analyzes the

nations in two different ways -

- ① First, by color in 5 major groups (White, black, brown, tan + yellow). This is popular anthropology, not scientific anthropology.
- ② Second, by political alignment in three groups:

1. Western world - the so-called "first world": 35 countries.
2. Communist world - the so-called "second world": 30 countries.
3. The third world - "the so-called 'non-aligned nations': 158 countries.

③ Third ~~Second~~ by development.

1. More developed regions - 51 countries
2. Less developed regions - 172 countries.

~~If we measure the spread of Christianity in these differing classifications, as of 1980:-~~

~~The western world's 35 countries had 35% of the world's Christians (547 m.)~~
~~The Communist world's 30 countries had 18% of the world's Christians (259 m.)~~
~~But The third world's 158 countries had 47% of the world's Christians (631 m.)~~

I. Look at it first by color - which is how most of the world still judges people. Who said Christianity was a white man's religion? They say,

that ~~this~~ⁱⁿ year 1981/82 for the first time ~~since the~~^{since in 1200 years} ~~in history~~ the majority of the world's Christians have darker skin (black, brown, ~~or~~^{tan} yellow - whatever you want to call the colors) - and white Christians are now, and probably

4

always will be ~~from~~ in the minority - until the Millennium.

The World Christian Encyclopedia, reporting on the distribution of Christians in the world by countries, says that

"In two thirds of the world's 223 countries, Christians are from the majority (over 50%); in one-third they are still a minority. This spread is very uneven, though (see Global Map 1). Christians number over 90% in 100 countries; less than 10% in 51 countries; less than 1% in 24 countries, and less than 0.1% in 6 countries: Afghanistan, Bhutan, Nepal, Somalia, North Yemen, and South Yemen." (p.3).

But thanks to the ^{effective but low profile} ~~amazing~~ witness of the United Mission to Nepal in just the last ~~two~~ ^{three} or ~~three~~ ^{four} years, I think that Nepal ~~is~~, though ~~longer~~ still in the evangelism-prohibited category, is probably no longer in the "less than 1/10 of 1% Christian category."

There is ~~even~~ a ^{chart} ~~graph~~ in the new World Christian Encyclopedia that lists the percentage of Christians in the world by their color. (p.3) Table 1)

Highly significant is the changing color spectrum of the church ^{the time of Christ to} from 1900 to 1980, and as projected to 2000 AD.

In ^{30 AD.} 1900, only 5% were white, and 95% were "tan".

In 1900 the percentage was almost completely reversed, 81% white and 5% tan, with new color brown and black also almost 5% each; and still a 3rd new color yellow at 2.5%.

In 1980, whites, who were 5% in 30 AD, and 81% in 1900 had fallen to 50.5%; black had become second largest with 18%, followed by brown and tan both about 11%, and yellow 7%.

By 2000, whites were still the largest segment at ~~3~~ 40%, but falling; blacks were second at 23%, brown were 13%, tan 12% and yellow 8 1/2 %.

The chart, (on p. 3 of the World in Enc.) is something like this:
 +
 Christian Among Population of the World.

	AD 30	500	1500	1800	1900	1980	2,000 A
White	5.0%	38.1	92.6	86.5	81.1	50.5	39.8
Black	—	—	0.3	3.0	4.5	18.0	22.9
Brown	—	1.4	1.5	3.0	5.1	10.8	13.0
Tan	95.0	59.5	4.8	2.2	5.0	10.6	11.8
Yellow	—	1.0	0.7	2.3	2.5	6.8	8.4
Red	—	—	—	3.0	1.7	3.1	—
Grey	—	—	—	—	0.1	0.2	—

Stylized skin colors.

- # 5 Black - African, negroid (world pop. 399, 018, 300) (p. 818 page)
- # 2 Brown - Dravidian, N. Indian, Oceanic (world pop. 1, 004, 921, 000)
- # 4 Tan - Middle eastern, Iranian, some Latin American (world pop. 405, 883, 400)
- # 3 White - Caucasian race; Uralian ethnolinguistically. (world pop. 418, 190, 700)
- # 1 Yellow - Asian + Pacific (" 1, 550, 480, 000)
- Red - Amer. Ind. (" 46, 740, 300)
- Grey - Austr. + S. Op. bushmen (" 34, 533, 000)

The chart shows that the fastest declining class in world Christianity is white (from 81% in 1900 to 50% in 1980 to an estimated 40% in 2000 AD);

The fastest rising class is black (from 4 1/2 % in 1900, to 18% to 23% in 2000);

the third, ^{in rate of growth,} though smaller in numbers + percentage is yellow (from 2 1/2 % in 1900; to 7% in 1980 to 8 1/2 % in 2,000); while close fourth is brown (from 5% 1900, to 11% 1980 to 13% in 2,000).

Remember that in sheer numbers ^{of people (not %)} the largest classes are yellow (1 1/2 billion) and brown (1 billion), ~~compared to~~ and white (also under nearly 1 billion). Black ~~and~~ (Africa) and tan (Middle East) each have about 1/2 a billion people.

Think for a moment about what this means for the world Christian mission in our time. Here are some brief thoughts.

1. The old power ^(spiritually & materially) base of Christian missions is eroding. Christianity from the time of the Reformation (1500) to the 20th c. (1900) was exactly what the third-world sometimes still calls it - a "white man's religion".

2. But it isn't ^{a white religion} any longer. As of this year ~~it is~~ it's color is darker than white.

4. This probably means a shift in the base of mission from the west to the third-world if Christians are going to carry out ~~the~~ the Biblical mandate of reaching the whole world with ~~a~~ a clear, effective presentation of the ~~of~~ love and claims of Jesus Christ.

3. The power base of missions will probably shift to the ~~fastest growing~~ peoples who are turning faster to find Jesus Christ as lord and savior than others - ~~to~~ ^{the} blacks, yellows and brown races of this world.

5. Therefore, in any planning for the future of the Christian church, and its world mission, it is absolutely imperative

that ~~we take~~ the third-world churches ~~it~~ become an indispensable part of ~~our~~ the planning and operation.

Western planning for world mission, if it is done in isolation from the churches of the third world, is obsolete. Nothing but cooperative world planning for world Christian mission will do in today's world. We live in a new situation.

II. But color, as we know, is a very imperfect, highly stylized criterion for dividing the world's population into categories - though it is still one of the most prevalent. Another but widely used category is political. We divide up the world's population by countries. Here too we find a startling change: - In Carey's day

If we measure the spread of Christianity politically by blocs of countries, as of 1980,

The Western world's 35 countries had	38%	of the world's Chr.	(547 m.)
The communist world's 30 countries has	18%	" " " "	(254 m.)
The third world's 158 countries has	44%	" " " "	(631 m.)

- World in Enc. - p. 4. Table

The Encyclopedia (p. 3), reporting on this distribution of the world by countries, goes on to say that,

"In 2/3 of the world's 223 countries, Christians now form the majority (over 50%); in one-third [of the world's countries they are still a] minority. This spread is very uneven though (see Global Map 1). Christians number under 90% in 100 countries; less than 10% in 51 countries; less than 1% in 24 countries, and less than 1/10 of 1% in 6 countries: Afghanistan, Bhutan, Nepal, Somalia, North Yemen and South Yemen. (p. 3).

I note that Nepal is classified as 1/10 of 1% Christian, but these figures are as of a few years ago. Today thanks to the low-key but amazingly effective witness of the United Mission to Nepal, in just the last three or four years, I think that Nepal, though still in the class of regions where public evangelism is absolutely forbidden, has become at least more than 1% (not 1/10 of 1%) Christian.

2/5/85

Intro

B. Introduction to the Third World Churches.

But it is the 3rd world churches which is the primary subject of this course. So before we turn to continental surveys of African, Latin American and Asian Christianity, let me make some preliminary observations about the situation of the churches in the third world.

First, ~~how does the church compare~~ the Christian church is extremely unevenly distributed in the third world. Its percentage of the population, ^(excluding total Xn adherents) in the ~~the~~ three third-world continents ranges from

	Xns.	Pop.
① 93.8% in Latin America	(348,658,000)	371,640,000
④ 44.2% in Africa	(203,491,000)	460,857,000
⑥ 5.1% in Asia	(128,078,000)	2,514,550,000
[②] 86.4% in Oceania	(20,299,000)	23,492,000

In other words, comparing Asia and Latin America the situation

is practically mirror-reversed: Latin America about 95% nominal Christian; Asia about 95% nominal non-Christian - with Africa half-way between.

By way of comparison, perhaps I should add 1st + 2nd world figures: -

② 85.3% in North America	(219,833,000)	258,837,000
③ 85.4% in Europe	(465,601,000)	546,436,000
⑤ 36.1% in USSR	(96,727,000)	268,115,000

If we exclude largely Christian (^{statistically} ~~technically~~ Christian) Latin America, and examine Asia and Africa a little more closely as to the religious situation on those two continents, it is better perhaps to divide them into three sections: Africa, South Asia and East Asia.

Africa is almost evenly divided between Christians and Muslims, with Christians recently having a slight edge. Before 1970 Muslims had been in the majority. But in 1980 the statistics were

Christians	203 million (203,490,000)	- 44.2%	of Africa's population
Muslims	190 million (189,728,000)	- 41.2%	" "
Tribal religions	64 million (63,872,000)	- 13.9%	" "

(World Kn. Enc., p. 782)

Moving east ~~into~~ across the Red Sea + Indian ocean into Asia, beginning with South Asia (which includes the Asian Middle East), the largest religious grouping is Hindu, with Muslims second. ^{Buddhists + kn a fairly pm 3rd & 4th but really developed} In 1980 -

Hindus	515 million (515,368,000)	- 41.2%
Muslims	405 million (405,286,000)	- 32.4%
Buddhists	135 " (134,598,000)	- 9.4%
Christians	109 " (109,051,000)	- 7.6%

East Asia, again, is very different. In 1980, by far the largest grouping called itself "non-religious".

Non-religious	550 million (549,340,000)	- 50.5%
Chinese folk-rel.	190 " (189,670,000)	- 15.3%
Buddhists	138 " (137,857,000)	- 12.7%
Others	113 " (112,653,000)	- 10.4%

New Religions	34 million (34,241,000)	3.2%
Muslims	22 million (21,491,000)	2.0%
Shamanists	13 million (13,058,000)	1.2%
Christians	19 million (19,026,000)	1.8%
Shamanists	13 " (13,058,000)	1.2%

Confucian	0.5
Shinto	0.3

Sept. 30, 1986

Population 1980.

Africa	461 million
S. Asia	1,427 million
S. Asia	1,087 million
Asia	2,514 million
Europe	486 million
L. America	372 million
USSR	268 million
N. America	249 million
Oceania	24 million

(p. 780) (18.4 m. in Austr/NZ; 5 m. in the islands)